April 15
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And now, verily I say unto you, and what I say unto one I say unto all, be of good cheer, little children; for I am in your midst, and I have not forsaken you; and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours." DOCTRINE AND COVENANTS 61:36-37.

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GOSPEL TIDINGS FOR THE SOUTHLAND*

ELDER REY L. PRATT

OF THE FIRST COUNCIL OF SEVENTY

I AM VERY HAPPY, my brethren and sisters, to have the opportunity this afternoon of standing before you and bearing my testimony concerning the divinity of the Gospel of our Lord and Saviour, which has been restored in this day and age in which we live. I am indeed happy to have been deemed worthy to be the least of the three chosen to go into the land of South America for the purpose of establishing a mission there, and opening up in that land the work of the Lord for the preaching of the Gospel to our Father's children who reside there. Particularly am I happy, my brethren and sisters, in the thought that the Gospel is to be carried to more of our Father's children in the house of Israel, verily the Lamanite people, who reside upon this land of America; and my heart has been thrilled, my brethren and sisters, with the sure and faithful teachings of this conference.

I realise that I am going into a southland, that I shall pass over the tropics, that I shall go through the lands where monkeys dwell, and I rejoice in the testimony that has been given unto me that I do not have to consider them the cousins that I am going to preach the Gospel to. I am of the house of Israel through Ephraim, according to the patriarchal blessing that I have re-

*Address delivered at the first overflow meeting of the Ninety-sixth Semi-annual Conference, in the Assembly Hall, Salt Lake City, Utah, October 4th, 1925.

ceived, in which I believe implicitly. The people that we go to preach to are of the house of Israel, of Joseph, through Manasseh principally, also with a sprinkling of the blood of Ephraim among them. They are our brethren and sisters, they are our blood relatives, they have an inheritance upon this land, they are heirs to the Gospel. The Lord foretold in words of plainness this day that has now dawned upon us, and for which I do most truly thank Him.

If I may impose upon your time just a moment or two I should like to read from the Book of Mormon a number of predictions that to me seem to be fulfilled now. Of course, the work is all before us, and I do not undertake this work with my brethren in the thought that we are going down there to have particularly a good time, in the sense in which many deem it a good time, but I realise fully the responsibility of our call and the enormous amount of work that it will take to bring about the prophecies of the Lord that I should like to refer to here this afternoon. If you will turn to the first chapter of the 2nd Book of Nephi, you will find recorded the following:

And now it came to pass that after I, Nephi, had made an end of teaching my brethren, our father, Lehi, also spake many things unto them—how great things the Lord had done for them in bringing them out of the land of Jerusalem.

And he spake unto them concerning their rebellions upon the waters, and the mercies of God in sparing their lives, that they were not swallowed up in the sea.

And he also spake unto them concerning the land of promise, which they had obtained—how merciful the Lord had been in warning us that we should flee out of the land of Jerusalem.

For, behold, said he, I have seen a vision, in which I know that Jerusalem is destroyed; and had we remained in Jerusalem we should also have perished.

But, said he, notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.

Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord.

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever.

And behold, it is wisdom that this land should be kept as yet from the

knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance.

Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever.

But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord—having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise—behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them.

Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten.

My brethren and sisters, Lehi foresaw what would be the condition among his children if they would live in harmony with the commandments of the Lord that he had received for his children upon this land—that it should always be for them a land of security, the land of their inheritance, and they should possess it unmolested by other people. But when they should turn away the reverse would be the case. History tells us that they turned away from the God of the land. They rejected Jesus Christ after His kingdom had been set up here, and behold, the curse of the Lord has rested upon the land. I was in company with Elder Richard R. Lyman and Dr. George W. Middleton, only recently, traversing the parts of Mexico where many important ruined cities lie, and it is marvelous to note the wonderful civilisation that has once lived there; and it is marvelous to note how completely even the memory of them has been wiped out, and they are nowhere to be found. Were it not for the sacred volume of history from which I have read there would be no answer to the great riddle of those wonderful cities that were builded with such wonderful architecture in that land. Huge stones that we measured and calculated would weigh more than twenty tons, fitted closely together, having been brought a distance of three miles, and the joints fitted without mortar. So close are they fitted that the pen knife that we carried with us could not be inserted between the joints. This bespeaks a people who were mighty. It bespeaks also the fulfilment of the word of the Lord in regard to the destruction of this people. Prophets of that

time, particularly Nephi the son of Lehi, foresaw all these things as a consequence of neglect among the people. What greater fulfilment of the word of the Lord could we desire?

These prophets stated that they should be scattered and smitten by other people. Other prophecies in the book state that it should be the Gentile nations that should come in among them, that they should reduce this people to a remnant. The descendants of the builders of those mighty cities, my brethren and sisters, have verily been reduced to a remnant. Statistics given out by Jauregne, a statistician and historian of Guatemala, are to the effect that of all the native tribes south of the Rio Grande, since the coming of the Spaniards, they have been reduced nine-tenths. They have become a hiss and a by-word, they have become the hewers of wood and drawers of water for the Gentile oppressors who have come in amongst them.

But I rejoice, my brethren and sisters, in the prophecy that I shall not take time to read, but merely to refer to, the word of the Lord that came to Nephi; you will find it recorded in 1 Nephi 13, wherein he saw all these terrible things that should befall his people; but he said that he saw that in the providences of the Lord He would not permit the Gentile nations to utterly overcome and wipe out the remnant of his seed, which should be among his brethren the Lamanites. Neither would He permit them to utterly overcome the seed of his brethren and wipe them out from the face of the land. If you will turn then to 2 Nephi 30, you will find wherein the Lord said that there should be a church established among the Gentile people, and a book should come forth. Many among the Gentiles should believe the words of the book that was to be written, and they should carry it back to the descendants of those who wrote it, for their redemption, for it should contain the fulness of the everlasting Gospel; and it should be preached among the descendants of those who wrote the book, and not many generations should pass away save they should become a white and a delightsome people again.

Then if you will turn to 3 Nephi 21, you will find recorded there the time when we might look for the beginning of this wonderful work of restoration and redemption among that people who have been cursed of the Lord, and who have suffered so much and so long. Only those who have become intimately associated with them, my brethren and sisters, and have been touched by the ages of sorrow that they have wallowed through, know how they have suffered. And the Lord said that when these things should begin to come forth unto the seed of Lehi from the Gentiles to whom these things should be committed, and the seed of Lehi should begin to believe, then the Church, then the world, then all men might know that the Lord had set His hand to establish His work among that people, and to bring

to pass His promises, and the great redemption that He had prepared for that people.

I bear you my witness, my brethren and sisters, this afternoon in all solemnity, that I know this is the work of the Lord, and for nineteen years have I laboured in the land of Mexico; and we have hundreds and thousands of valiant, true, faithful Latter-day Saints who believe the message of the Gospel as it has been restored. They have not only begun to receive it, but they are now receiving it in considerable numbers. I wish to call your attention to the fact that so far this year in the Mexican Mission many pure-blooded Lamanites have been baptised. Yes, even more than were baptised during the ministration of Moses Thatcher, as President of the Mexican Mission, with those who succeeded him, namely: August Wilson, Anthony W. Ivins, Heleman Pratt, Horace H. Cummings and Henry Eyring. More have been baptised this year than were baptised during the ministry of all those men.

So I have faith, my brethren and sisters, that the time has come, and I feel that our leader, under the inspiration of the Lord, has made no mistake in opening up the work in that land. I hope to play my part well. I have no desire other than to serve God by serving His children who need my services in that land or in any other land. I have dedicated my life to this work, I have given all upon the altar, and I have had to make sacrifices. As President Ivins said last night, we labour and we do sacrifice, and I have had it brought home to me that the Lord sometimes takes us at our word when we say we are willing to make sacrifices. I have cast my lot in that foreign land to sacrifice for this work, and I wish to continue faithful, my brethren and sisters; I wish to go with the faith and the prayers and the good will of my brethren. I know, as I stated in the beginning, that I only go as a helper. I am contented, I am proud, I am willing to go as an assistant in this great work of the Lord in that land. Oh, how my heart rejoices to think, as I picture now those great buildings that we visited the other day, that those who built them might now be smiling, they might now be rejoicing in the fact that God has moved upon His servants to call some others of His servants to go and bring the truth to their descendants, to call them out of their lethargy, out of their superstitions, out of the traditions through which they have wallowed all these generations; that there might come to them that faith, the greatest thing in all the world, faith in the Lord Jesus Christ, upon which this work is builded, that it may be kindled in their hearts and burst into a flame, that they may become workers of righteousness.

I rejoice in this great work. I pray for the blessings of the Lord to be upon the Saints at home and to be upon us who shall go so far away. I have brethren come to me and congratulate

me upon my call, which I accept gladly, and they have said: "I wish that I could go. I wish I were numbered among those who are going to that land." Let me give you just one little hint. If you really and truly mean it, prepare yourselves for the work, for I think I can see, as this work begins to open up, the necessity for the calling, not of one thousand men, but of ten times one thousand men, to reach all of our Father's children who yet need the blessings of the Gospel. Prepare yourselves by study. Prepare yourselves by getting out of debt. Prepare yourselves by shaping your financial affairs so that when the time comes you can answer, "Aye, Lord, I am ready, take me, and do with me as thou wilt, in the consummation of thy great work among thy children here upon the earth."

May the Lord bless you, my brethren and sisters, and bless us all in His service. My testimony to you is that God lives, that I know he lives, and that Jesus Christ is His Son, and that I, even I, in company with all of you, am made in His image and in His likeness. Oh, how I rejoice to know these things; oh, how I desire to keep alive in myself the faith that I have in Him, and how I anguish and how I grieve when I think of the possibility of that faith being destroyed in my children whom I am obliged to leave to the mercies of the schools of the age, the Church schools and otherwise; and know that there are conditions and that there are men who, if it were possible, are anxious to destroy that faith in my children. I love them as I love my life, but more than anything else, I desire that they shall keep alive the faith that is the foundation of eternal life, faith in the Lord Jesus Christ. I bear you this testimony and invoke the blessings of the Lord upon us all, in the name of Jesus Christ. Amen.

THE LONDON CONFERENCE

On Sunday, April 4th, the members, friends and investigators of the London District rejoiced in the privilege of being able to attend the Spring Conference at "Deseret." There were in attendance Mission President James E. Talmage, Sister May Booth Talmage, John Talmage, Conference President Devirl B. Stewart and all the traveling missionaries of the London District.

The members of the Sunday Schools, in the opening session of the conference, gave in an inspiring way, a sketch—"The Unfoldment of Life", depicting the value of teaching the Gospel to the younger generation and the wholesome effect of such teachings in later life. Elder Cecil B. Crane commented on the achievement of the Sunday Schools. Brother John Talmage, a Deacon, pointed out the certainty of the resurrection of all mankind through the Lord's victory over death. After a vocal solo by Sister Helen Mason, President Talmage, in conclusion, explained the necessity of abiding by the laws of the Gospel.

Immediately following the Sunday School session a baptismal service was held. After a brief discourse by Elder Floyd C. Stuart regarding the necessity of baptism, seven candidates were baptised by Elders Don J. Thurgood, Ralph J. Pugh and William J. Jolliffe, and confirmed by President James E. Talmage, President Devirl B. Stewart, and Elders Frederick Langton, Mark M. Argyle, Ralph J. Pugh, Marvin P. Thain and William J. Jolliffe.

Inspiring music was furnished, during the afternoon session, by the North London Branch choir and quartet. Elders Lynn Lay, Mark M. Argyle, David H. Newman and Don J. Thurgood urged adherence to the true Gospel of Jesus Christ. President Talmage delivered an inspirational discourse regarding the significance of Easter, distinguishing between this festival of Christian denominations and the Jewish Passover, and expounding the revealed word respecting the Atonement wrought by Jesus Christ, and the "redemption of the soul" of man through the assured resurrection from the dead.

Immediately following the afternoon session, Priesthood and Relief Society meetings were held under the direction of President and Sister James E. Talmage respectively. At these meetings words of counsel and admonition were given. Practical suggestions and instructions were laid before the sisters as to the details of Relief Society work, with commendation for the splendid work already accomplished in this district. The brethren of the Priesthood were urged to greater effort and diligence, encouragement for which is found in the splendid results achieved through the activities of resident members in the branches.

At the evening meeting of the conference Sisters Grace Tont Pugh and Thelma Tuson gave inspiring vocal solos, which were greatly appreciated. President Stewart fervently admonished all to seek after truth and show by fearless service our love for the Author of all truth. The value of the Relief Society as a benevolent organisation was shown by Sister Talmage, who set forth in a very impressive discourse the status of woman in the Lord's plan of salvation, and her power for good in the world. The Mission President called attention to the lack of spirituality in the world to-day, and cited incidents illustrating man's readiness to sing praises of achievement, but his unwillingness to acknowledge the hand of God in what we call human affairs. Exaltation in God's kingdom, he proclaimed, can only be obtained by acknowledging the power of God vested in His servants here upon the earth—the Latter-day Saints—and by living in accordance with the Divine requirements. Elder Ralph J. Pugh, the concluding speaker, testified of the blessings and privileges enjoyed by those living the Gospel and urged all to seek for such. He dwelt upon the beauty of the Gospel as given to man, and the glorious blessings of the resurrection.

LAWRENCE W. BRAMWELL, Conference Clerk

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 15, 1926

EDITORIAL

THE FIRST TURN

THE PATHS AND BYWAYS of rural England are inviting haunts in Spring-time. Meshworks of meandering hedges divide the countryside into well plotted segments. A mortal, wearied of life and sullen, strolled lazily in the country one morn. His depression was caused by the remorse that follows in the wake of sin. His sorrow for his transgressions amounted only to a passive form of penitence; he justified his previous acts by a mere acknowledgment or confession of his guilt. Stimulus to urge him to holier deeds in the future was lacking. Some hidden spark had lighted within him the knowledge and self-consciousness of his unrighteous past, but a sordid and gloomy atmosphere surrounded him. He walked aimlessly through the green-walled lanes and was lost in their maze. Soon he perceived that his stroll had taken him from the beaten trails and had led him into not unfrequently traversed but ill-reputed paths. He was in a quandary as to just which way to go to again reach his abode. A lad, glowing with the innocence of youth, approached in one of the distant paths and was soon within hailing distance. Raising his voice, which vibrated with somewhat melancholy tones, the wanderer shouted to the boy: "Could you direct me aright lad? I want to reach my home in yon distance, but I seem woven in by this net-work of hedges." "Yes sir," came back the prompt and cheery answer, "take the first turn to the right and keep going straight ahead!"

This the man did and soon reached home, where he took occasion to be alone with his thoughts. The experience he had just passed through was warm on his mind. Somehow it seemed to shape into almost perfect analogy with his life theretofore. He mused: "I have been a wanderer, yes, and have strayed into dark and forbidden paths, like unto the hedgework wherein I was this day lost—getting farther from home." The ringing answer of the boy comprised his further reflection. *Take the first turn to the right and keep going straight ahead!* Ah! there was the key that would unfasten the lock of his depression; there was the shutter, by the opening of which his soul would be flooded with divine light. He solemnly vowed that he would "take the first turn to the right"; blessing awaited him in so doing.

The story depicts the value of active and vital repentance.

There can be no progress for one unconscious of his faults, for the fundamental element of growth is the realisation that there is a bigger and better something for one who wishes it. The soil of self-satisfaction yields but poor food for advancement. Better nourishment is found by the roots of progress in the sod of righteous discontent.

Our pleasures and our discontents
Are rounds by which we may ascend.

"A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world." Thus averred the Prophet Joseph Smith. Ignorance is indeed a determent; the elementary step toward knowledge is the realisation of the lack of knowledge. The Spirit of God strives with every man to enable him to distinguish between right and wrong; but if he renders only a transient penitence to the whisperings of the Spirit he is in danger of losing his power of detection between good and evil; and the germs of sin may consequently destroy the power of resistance. From him who will not repent shall be taken even the light which he has received; for the Spirit of the Lord shall not always strive with man. If the divine promptings are heeded, and heartfelt sorrow for sin coupled with self-condemnation and a complete turning aside therefrom be exercised, the barriers of ignorance and sin are removed and supplanted by light and knowledge.

The Gospel of Jesus Christ embraces a collection of principles contributory to the progress, happiness and eternal life of man. No one of them is more essential to man's salvation than the eternally operative principle, Repentance. *Take the first turn to the right and keep going straight ahead!*—James K. Knudson.

WHAT OF THE FUTURE?

After citing a long category of notable achievements incident to what we regard as our advanced civilisation a writer in a recent issue of the *Publishers' Financial Review* asks the question and proceeds to answer it. What he says of America and American conditions is applicable to other nations:

"Granting all of the above statements are true—and most of them are—what of the future? I can give my answer in a very few words, namely that all depends upon the spiritual and moral outlook. To use the language of the street, if we keep our feet on the ground we are all right; but if we let this prosperity go to our heads, we are facing one of the biggest panics in our history. The Biblical warning, 'Pride goeth before destruction and a haughty spirit before a fall,' is as true to-day as it was

2500 years ago. The indications of surface conditions are not satisfactory. A crime wave is sweeping the country; hope is necessary to give a thrill in the movies; temperance and self-control have become a joke; observance and respect for law is considered old-fashioned; honest labour is looked upon as something to be avoided; too many are trying to get something for nothing and are going into debt for needless luxuries and harmful pleasures; nasty magazines are building up great circulations, while the colleges are closing up their chapels and are opening smoking rooms for the women students.

"I sincerely hope that these things are merely a phase, and that the American people are still a God-fearing race. If not, these things are a tremendous indictment of schools and colleges as well as parents. Yes, America has every material blessing at the present time and if we will keep our feet on the ground the present era of prosperity should continue for years. On the other hand, all wealth is a mere tool which can be used either to upbuild or to destroy. Everything depends on the motive, ambition and tastes of the people who have this tool in their hands. As this spiritual factor, which I consider the most important of all when considering the business outlook, was not brought out by any of the writers, I take the liberty of emphasising it in this way. In the meantime business is still on the up grade irrespective of the wishes of bulls or bears, the Babson chart now standing at 11 per cent above normal."

Dr. Frederick J. Pack, Deseret Professor of Geology in the University of Utah, was elected a Fellow of the Geological Society, London, on March 24th. The distinction is well merited, and our people have reason to be proud of this, another great honour, to come to one of their number. Elder Pack has been an earnest Church worker from his boyhood days. Aside from his more technical writings he is the author of very valuable works pertaining to the teachings and practices of the Church, notably "Tobacco and Human Efficiency" and "Science and Belief in God." These volumes are imbued at once with the scientific spirit and strong religious conviction.—J. E. T.

Elder James K. Knudson, who, since the beginning of the year has been assisting in the work of the *Millennial Star* office, has been appointed Associate Editor of this magazine. He is already well known to our readers by his contributed articles. From the time of his arrival in this field until that of his transfer to the Liverpool Office, Elder Knudson served with marked success in the Manchester Conference.—J. E. T.

LATTER-DAY SAINT HYMNS*

"How Great the Wisdom and the Love"

In our last lesson we discussed the funeral hymns of Eliza R. Snow. This lesson will be devoted to a hymn of another type, selected from the large group that this gifted writer has contributed to the hymnology of the Latter-day Saints.

Even a casual glance at her compositions discloses the fact that she is unusually versatile. She is not only the author of one of the best doctrinal hymns in "Mormon" literature, "O My Father", which is in all probability the most popular composition in the Church collection, but she has written one of the best sacramental hymns, one of the best missionary hymns, one of the best hymns for converts, as also that well beloved number, "I'll Serve the Lord While I am Young", sung by the young people of the Church the world over.

Turning to the foremost of her sacramental compositions, we quote the first stanza:

How great the wisdom and the love
That filled the courts on high,
And sent the Saviour from above
To suffer, bleed and die!

These lines are repeated by an army of Sunday School children Sabbath after Sabbath, wherever the organisation of the Church has reached. They are justly popular, emphasising as they do the love of God rather than the gruesome details of the crucifixion as many sacramental hymns do.

The second stanza brings out the fact that Jesus freely gave His sinless life, "A dying world to save." The clear conception that the poet had of the doctrine of the Atonement and its universal effect upon mankind is pleasingly developed. Paul sets forth the same thought in different wording in his Epistle to the saints at Rome, saying: "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." The stanza reads:

His precious blood He freely spilt,
His life He freely gave—
A sinless sacrifice for guilt,
A dying world to save.

The third stanza dwells on the strict obedience of the Son to the will of the Father. This, too, conforms to the same thought ex-

*This article is for use in the course of study of the Mutual Improvement Associations on the last meeting night in April.

pressed in Scripture: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5: 8-9). The stanza follows:

By strict obedience Jesus won
The prize with glory rife;
"Thy will, O God, not mine be done"
Adorned His mortal life.

With marked aptness in the selection of words the fourth stanza tells us:

He marked the path and led the way,
And every point defines,
To light and life and endless day,
Where God's full presence shines.

A summary of the entire plan, its completeness, its comprehensiveness, the glory of "Redemption's grand design," is the theme of the fifth stanza, which reads:

How great, how glorious and complete,
Redemption's grand design,
Where justice, love and mercy meet
In harmony divine!

In the last stanza the author turns her attention to the meaning of the sacrament. Its symbolism is emphasised, a point which differentiates the Protestant from the Catholic churches. This verse is especially well worded for a sacramental hymn; it brings to the mind the thought of the great sacrifice made by the Saviour, indeed, of His "broken flesh", His agony and suffering for our sakes. We thus renew our faith in Him, singing:

In memory of the broken flesh
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ our Head.

Eliza R. Snow's hymns are usually marked by poetic flights; yet they are frequently didactic, embodying gems of thought and of theological wisdom, heightened by the deep religious feeling of the author. Her style is marked by a certain felicity of expression, not easily attained but generally characteristic of all that she writes. Her thoughts and her diction are correspondingly choice.

If you want knowledge, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work his life is a happy one.—John Ruskin.

WHO ARE THE LOSERS?

Elder Jesse R. Smith, Liverpool Conference

"The extent to which the Latter-day Saints have been misrepresented is indeed tragic" was the sympathetic observation of one who had recently come to know the people bearing that name. Every unbiased person who is really acquainted with the "Mormons" and their teachings will agree with the sentiment thus expressed. That there is a mournful element attached to this situation is apparent, but let us have a correct understanding of just wherein it enters—that our sympathy be not misdirected.

Are we the losers of God's blessings as a result of being misunderstood by the world? To this query, history and facts, in the form of statistics, abundantly testify in the negative. It is well attested that the average member of the Church of Jesus Christ of Latter-day Saints enjoys an appreciable superiority over his neighbour as to health, longevity, and general prosperity. Hence we know that our religion is not only the plan of salvation for the hereafter, but is also the program for correct living during life in mortality.

It will be perceived that the tragic part of the Latter-day Saint misrepresentation lies in the fact that so many honest, sincere people reject the truth because it is prefaced with an unpopular title. What a pity that men should show more concern over the name than the message behind it; and pass by as they do principles vital to their welfare both temporal and spiritual.

The man dying of thirst, who passes by a spring of pure water, because he erringly believes it unfit for consumption, merits genuine pity. But how blessed are they who have partaken of the Christ-given water, for they "shall never thirst." Don't pity them; rather strive to follow their example—they are not the losers.

RIDICULE

Elder Verle N. Fry, French Mission

When Socrates was roaming the streets of Athens and asking questions of every newcomer, there was a fool laughing at the efforts of this great conversationalist and ridiculing his work. When Peter preached, someone scoffed at the importance he placed on the principles and ordinances of the Gospel. During Shakespeare's time the same instinct was in play, so we read: "What great ones do the less will prattle of."

To-day, as in the past, the strong soul sees what must be done, and, throwing all his efforts into the balance, outweighs adversity and wins the palm of honour. But on every side of him, lazily

resting on their haunches, are members of the pack of mockers, from whose lifted muzzles float howls of laughter.

The worker contributes advancement; the mocker contributes noise. A worthy man is often laughed at, but the unworthy one does the laughing.

FROM THE MISSION FIELD

Releases—Elder Albert F. Kendell, who has laboured in the Nottingham and Welsh Conferences, has been honourably released and left these shores for his American home, March 30th. Elder Vernal G. Jones, who has laboured in the Bristol, Hull and Scottish Conferences has been honourably released; Elder Jones left Liverpool April 9th, per s.s. *Metagama*, bound for his home in America.

Transfers—The following Missionaries have received transfers from and to the Conferences specified: Elder William W. Burt from Ulster to Norwich; Elder Francis A. Rainsdon from Leeds to London; Elder David H. Newman from Welsh to London; Elder J. Forest Wood from Hull to Birmingham.

Doings in the Conferences: *Liverpool*—A large number of members and friends supported the successful sale of work social given by the Blackburn Branch Relief Society, March 20th. The Liverpool Branch Relief Society held a successful social and sale of work bazaar, March 31st; many visitors, friends and members attended.

Norwich—A baptismal service was held in the Norwich chapel, March 27th; one candidate was baptised by Elder William J. Attridge and confirmed by Elder Grant M. Broadhead.

Nottingham—Encouraging reports were given and valuable suggestions and instructions adopted to further the work, at a Priesthood meeting held in Nottingham, March 27th.

Scottish—A baptismal service was held at Glasgow on April 3rd; two candidates were baptised by Elder J. Earl Wardle; Elder Heber G. Jacobs delivered an address on the significance of baptism.

Ulster—Members and friends of the Belfast Branch enjoyed a pleasant outing at the Cave Hill on Easter Monday, April 5th.

Welsh—The Traveling Missionaries met at Cardiff, on March 27th: plans for the Spring and Summer were discussed; Elder Evan Arthur gave a discourse on "Tracting and the Sale of Pamphlets."

Words from the Workers: The Missionaries of this Conference are exerting every effort to get the gospel message before the people, for we do not want them to be able to say that we did not

do our part and duty in warning them. During the month of March the tracting average increased materially: the distribution of pamphlets was 150 per cent above the total of February; many copies of *The Book of Mormon* and *Articles of Faith* are being sold and loaned. The list of tithe payers and the amounts paid both show increase when compared with the same for the early months of last year.—*From President George T. Harrison, Leeds Conference.*

Be assured that the Elders of the Scottish Conference are ready and anxious to cooperate and do their share in the gospel cause. They are proving themselves loyal by the good work being done now—there is no time like the present.—*From President Reed E. Callister, Scottish Conference.*

Elders Melvin W. Grant and Owen J. Carlisle enthusiastically relate the interesting experiences they had while on a sixteen day missionary journey on bicycles into new territory. They traveled 165 miles; distributed 282 pamphlets, 1,668 tracts and one *Book of Mormon*; obtained one *Star* subscription; had 208 gospel conversations; and were helped along their way by having given to them 26 meals and several shillings in money. They are both anxious to make a similar tour in the future in the interest of the Gospel.—*From President Milton England, Birmingham Conference.*

The prospects are bright for progress in all phases and activities of the work. The spirit and zeal manifested by the Elders bid fair to break old records and establish new standards in this district.—*From President Virgil M. Groo, Liverpool Conference.*

Branch Conferences—Of the Sparkbrook Branch, Birmingham Conference, on April 4th. "The Resurrection" was the theme of the Sunday School session. Appropriate addresses were made by President Milton England and Elders Gordon Burt Affleck, Cleston H. Rigby, Owen J. Carlisle and Brother William Dyson.

Of the Leeds Branch, Leeds Conference, on April 4th. "The Book of Mormon" was presented in program form by the Sunday School children. Gospel discourses were given by President George T. Harrison and Elders William Ned Newell and Seth P. Leishman.

Of the Ipswich Branch, Norwich Conference, on March 21st. Elders Ariel L. Crowley, Andrew E. Stewart and Raymond Murphy took part in the proceedings.

Of the Leicester Branch, Nottingham Conference, on March 28th, President Reed Moss and Elders Orson H. Pratt and John H. Wilson were the speakers.

Of the Accrington Branch, Liverpool Conference, on March 28th. Interesting addresses were delivered by President Virgil M Groo and Elders Rollo E. Watkins, Grant W. Wilde and David M. Kennedy.

Of the West Hartlepool Branch, Newcastle Conference, on March 21st. "The Life of Christ" was the theme presented in the Sunday School session. President James M. Armstrong and Elder J. Earl Stuart addressed the assembly on the principles of the Gospel.

Of the Scunthorpe Branch, Hull Conference, on March 28th. Gospel themes were discussed by President Reginald F. Beames and Elders John N. Fraser, Melvin H. Archibald and Alma A. Timpson.

Of the Gateshead Branch, Newcastle Conference, on March 28th. President James M. Armstrong, Elder Orson H. Berrett and Brother A. E. C. Banks gave discourses on the Gospel.

Of the Gainsborough Branch, Hull Conference, on March 21st. Gospel discourses were delivered by President Reginald F. Beames and Elders John E. Clayton and Frank J. Larson.

Of the Abercarn Branch, Welsh Conference, on March 28th. The speakers were President Peter J. Clarke and Elders Thomas Biggs, William Griffiths and Albert Biggs.

Of the Birkenhead Branch, Liverpool Conference, on April 4th. President Virgil M. Groo and Elders Seth W. Pixton, Rollo E. Watkins and Jesse R. Smith spoke.

Of the South Shields Branch, Newcastle Conference, on April 4th. "The Life of Christ" was the theme presented by the Sunday School children. Elder Gordon P. Owen and Brothers Thomas R. Mann and Albert Hurrell took part in the proceedings.

DEATH

CULLUM—Brother Henry Richard Cullum of the Grimsby Branch, Hull Conference, died on March 27th. Brother Cullum was baptised on May 14, 1916. Funeral services were held on March 30th, at which President Reginald F. Beames presided and spoke. Elder Lavon E. Darley dedicated the grave.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN